

GENERAL NEWS.

Foreign.

Our temperance convention and its proceedings will give us but little room for news this week, but we will be all right next week and be in full. It is now very certain that war will be averted between Greece and Turkey but how long peace will continue is uncertain, as there is now an almost certainty of another change in the ministry of England, and that the ex-premier, Mr. Gladstone, will return to power. The old mother country is in a turmoil. We still hear of real paganism in poor, versatile, uncertain and infidel France. She has hugged infidelity to her heart and it is devouring her vitals, and making her an easy prey to Communism and Revolution. Poor Ireland is in no better shape.

Domestic.

Our congress is still busy with the silver question and but little light ahead. It is really a question of the rich and the poor, and of course our sympathies are all with our near kin, the poor. In all our miseries and misfortunes we are threatened with another bankrupt law which will be another national calamity. Our people have been educated too long to the non-payment of debts. We need some real, straightforward legislation to make people pay debts, and now is the time for it to come. Our president has had no real split as yet with the senate, and his own party is holding together better than was expected. The tariff and the silver questions may yet divide them. Disasters are abroad but no diminution of crime. The winter is severe everywhere and much suffering is the consequence.

PERSONAL.

Isaac Lawrence one of the veteran elders of the First Presbyterian Church of this city, came into our office and left \$150 advanced subscription to our METHODIST. Many thanks.

Rev. J. Cline the indomitable itinerant was in on Monday from his work and reports lots of ice and bad traveling, but he has met all his appointments and looks in fine health.

Dr. A. Hunter smiled in on us the same day, and brought us a renewal and the money. His whole heart and soul are with us in our temperance work. He never tires in doing good.

J. L. Massey from the Future Great on our Western frontier was down last week, and did fine work in our convention and in helping to form our Alliance. He will do fine work, we predict in Fort Smith. Success to you.

Hon. L. W. Davis, from the strong prohibition County of Pope was down and was one of the leaders of our convention. He was on the committee on business and helped to pass our constitution, and did some fine talking on the floor.

Dr. T. F. B. James, we regret to say, has lost his wife, she died recently and very suddenly at Osceola. We extend our sympathy and prayers. We met him last week on his work, sad, but hopeful of success.

Col. W. P. Grace our great lawyer orator of Arkansas was with us and did yeoman service. He is a tower of strength. We agree with him. Arkansas wants and must have new constitution and one article in that new constitution must contain prohibition and it will do it. We fully believe this.

Rev. H. R. Withers D. D. our eloquent pastor of Hot Springs was over and made the master speech of the convention, and tried under all of his disabilities to take an active part, but he was so misunderstood the majority of the convention; we neither designed to drive off our lady workers, or to take any steps looking to the formation of a political party. You misunderstood the whole thing doctor.

The gallant young Methodist of Ft. Smith, J. D. Stone was a delegate and did heroic service. He will be heard from on this question.

Rev. Geo. M. Hill from Beebe took in the convention and made a very active and efficient member of the new Alliance. He is a true man on all questions and never dodges any issue.

Rev. A. O. Evans was in the City of Roses last week and did us fine work in our convention. He is one of the very best workers we have.

Dr. R. N. Ross, the splendid doctor and elegant preacher of Lonoke was over helping in temperance. He is an out and out prohibitionist and never dodges.

Capt. E. B. Henry of Morrilton was one of the leading spirits of our sanhedrim. He is a fine speaker and a true temperance man. We differed in the constituency of our Alliance but we will work together for prohibition.

Hon. A. C. Malvern, the astute lawyer and editor was with us, full of temperance and full of caution. Judge we don't want any political party called prohibition party, while we have so many true democrats like yourself. We want prohibition and we mean to have it, and you will help us to get it.

We had the pleasure of taking Brothers Blackwood and Jones by the hand, but so brief was our stay at Augusta we had no time to spend with them socially. Glad to find them well, but sorry indeed to find Sister Jones so feeble. She is a great sufferer, but patient and resigned. We greatly enjoyed a brief season of prayer and conversation with her.

PERSONAL PARAGRAPHS.

We see a writer in the Gazette announces Dr. Mayo as a universalist in belief. Is this so? Is that the kind of men that our people want to teach them how to educate their children? We can't see how orthodox churches can endorse a universalist preacher. Where is Rev. T. B. Ford?

Hon. Samuel Noment of Washington City, brother-in-law to our senior editor responds in the following elegant style to our call for persons to help us to a fund that would enable us to furnish our paper to superannuated preachers and poor widows at \$1.00 each per year. Is not that well done and very nicely done? Now who will follow this good example. We wait to hear from many. Our calls are numerous and very pressing.

"There are a great many 'hard cases' in this world of ours. The condition of your old superannuated preacher mentioned in the editorial paragraphs of the last issue of your paper seems to be a sad one indeed. You ask 'who will furnish us with a few dollars to supply our old preachers and their widows with our paper?' 'Who will be the first to send \$10.00 or \$5.00, or \$1.00 to supply these people with one copy of our paper at \$1.90 per annum. Well I am willing, although a stranger to these parties, and not a member of your church to start the ball with \$10.00. Put it in motion and let it roll where it will do the most good."

We see a lady is announced to preach in the Main Street M. E. Church next Sunday night. We thought the General Conference of the M. E. Church sat down very emphatically on licensing ladies to preach. Where is Rev. T. B. Ford? Our church will never start toward union with the "Old Mother" as she calls herself while these things are allowed.

Rev. W. G. Miller D. D. is as sound as a dollar on all Methodist doctrine and practice. We hail him as a wonderful addition to our itinerant ranks in Arkansas. The Church of God of today must stand firm against all heresy in doctrine, in ovation and discipline and she must speak out against worldliness, and evil of every sort.

The Evangel says we are off, that they have no junior editor. Sorry to hear it for we could hardly think Bro. Womack wrote the paragraph in question. If the alliteration as you are pleased to call it, (though Mr. Webster affirms aphorism to be right) has been in use fifteen years, strange that you can give no reference. No, you are not compelled to yield to our demand but you ought to do it, or withdraw your declaration. We still hold you to the point. We did not say typo but reporter. We say the aphorism "Grit, Grace and Greenback" belongs to Sam Jones, you denied it and said it had long been used. We demanded your authority, and we still demand it and you must give it, or your readers will doubt your correctness in quotations, and as well as in declarations.

STATE NEWS.

Twenty United State Convicts were recently sent from Fort Smith to the United State's Prison at Detroit.

Mr. W. A. Yarnell has had all the timber cut off the corner lot of the old Female Academy block.—Searcy Enterprise.

This issue of the Democrat is the last that will ever be printed with a patent outside.—Jonesboro Democrat.

The demand for land in Woodruff county has been steadily increasing for the past four years, and prices have advanced from 25 to 40 per cent in that time.

The Eureka Springs Railroad Co. has offered to extend their road to Harrison if the people of Boone will secure them absolute right-of-way and pay them \$80,000 in cash.—Sentinel.

If our county court is to be run on a church basis, let the people choose their own church.—Dardanelle Post.

Better run upon a church basis than upon a whisky basis, dear brother.

As we predicted last week, the Little Rock Union printers were "boycotted and have withdrawn the boycott against the Democrat. It is one thing to declare a boycott and another thing to maintain it.—Morrilton Headlight.

The report of the commissioners of accounts is rather lengthy. Some little clerical errors were found, but none of a serious nature. The officer's books were found in good order, neatly kept and in a business like manner. There is not a better set of officers in the State than White county has.—State Wheel Enterprise.

The citizens of Forest city met in council a short time ago, to take steps to demolish a certain something, known in common parlance as a "blind tiger," which is supposed to exist in their midst. This is the outgrowth of what is usually known as local option or prohibition.—Cross County Chronicle.

No, indeed. It is the outgrowth of that lawlessness which bad whisky men exhibit when defeated by the local option law. A man who will keep a blind tiger is capable of violating any law, and ought to be watched in any community.

The Clarendon Sun is to have a new brick office soon. We congratulate you, brother.

The St. Francis County News says: Forrest City, not including the other saloons in the county, sent away \$47,000 for liquors the last year that licensed saloons were running therein. A little town of scarcely 1500 inhabitants, sending away for liquor over \$5 for every man, woman and child, white and black, in St. Francis county is enough to bring the blush of shame to the cheek of even the most hardened whisky man in our midst.

THE PRESS.

Congressman Dunn, of Arkansas, proposed the Mexican soldier as a worthy object of the pensioning care of the government. Compared with the men engaged in the civil war, those who fought in foreign wars are certainly entitled to the highest honor.—Avalanche.

Texas Methodism now represents one-tenth of Southern Methodism. And what is more worthy of note, of the general increase in membership for the past church year, estimated by the Book Editor at fifty thousand, Texas furnishes one-fifth.—Texas Christian Advocate.

It is with sorrow and disgust that we read such an item as the following in a secular paper:

The Methodists of ——— had a full house and a grand time on Christmas Eve at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only 45 cents. The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.

It is beyond our comprehension how any Christian can think such performances appropriate to a church. The singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom, though he may be a person of unworthy character, who never comes into a church except for some spree of this sort, the "sold" lady is to go to lunch, is down to the level of the lowest skating rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken anyone who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there.—New York Christian Advocate.

When President Cleveland outraged by nagging newspaper lies, came to defend himself, a chorus of hostile sheets cry out against his "attack on the press," and indulge in ominous warnings of the results of his antagonizing that dangerous engine. Mr. Cleveland has made no such attack, and the injustice of the charge is only equalled by its disingenuousness.—Southern Christian Advocate.

The telegrams tell us that the government will send a million young codfish to Pensacola, with the hope that they will propagate in the Gulf of Mexico. Well, that may please some people, but as for ourselves, give us crabs, shrimps, gophers, oysters and any native scale fish—but, phew!—keep codfish in Boston, if you please.—Alabama Christian Advocate.

Young man don't think that God will give you an inspiration when you rise to speak, without having previously made preparation. We know of some who abuse the words in Matt. x, 19.—Watchman.

Bartholdi's Statue of "Liberty Enlightening the World"

will be a reminder of personal liberty for ages to come. On just as sure a foundation has Dr. Pierce's Golden Medical Discovery been placed, and it will stand through the cycles of time as a monument to the physical emancipation of thousands, who by its use have been relieved from consumption, consumptive night-sweats, bronchitis, coughs, spitting of blood, weak lungs, and other throat and lung affections.

Ours is an Alliance not a party, not a political Alliance, but a Prohibition Alliance. Our ladies are where they ever have been, associate workers.

ORANGE BLOSSOMS.

At the Methodist church, Augusta, Arkansas, the 28th ult., at 9 a. m., Mr. E. H. Conner, and Miss Laura Cornelius, both of Augusta, were united in marriage, the junior editor of the METHODIST officiating. The church was crowded. The high character of the contracting parties drew old and young. The bride was one of the teachers in the public school, and the directors kindly and properly dismissed the school to allow the children and the other teachers to attend. The groom is a member of the enterprising firm of House & Conner. He is a native of Woodruff county, was educated at Emory & Henry college, and trained in the mercantile business, by those well-known excellent and successful merchants, Hamblett & Penn. Mr. Conner is a young man of sterling integrity, of good business ability. His accomplished and beautiful bride, possesses in a rare and happy combination those excellent traits of character which made her the charm of the circle of Augusta society. The bridal presents we did not see, but were told they were useful and appropriate. After the nuptials were celebrated, the bridal party and invited guests repaired to the hospitable home of Mr. and Mrs. Bolivar Conner, the groom's parents, where a royal repast was served. Mrs. Conner presided, assisted by her queneely daughters, Misses Cora and Minnie, and Mrs. Pattie Penn, her sister. The Augusta string band discoursed sweet music while the guests were eating. Among the guests present we remember the following: Misses Ada Penn, Dora Pursell, Lizzie Hutchinson, Minnie and Theo Ferguson, Nellie Fitzhugh, Nellie Woods, Rose Campbell, Bettie and Theo Jilks; Mesdames Pattie Penn, Matte J. A. and L. O. Jells, Georgie Ellsberry, and the following gentlemen: Col. J. P. Penn, Dr. T. F. B. James, D. Ellsberry, W. D. Cornelius, W. C. Campbell, W. L. McDonald, and Joe Slayton, Augusta; Ed Bonner, Alex Fitzhugh, Rufus Fitzhugh, J. G. Critz, Dr. J. P. Easley, Robert Farnell, B. H. Lacy, A. N. Eldridge, J. V. Travis, Harry Trezevant and Horace Barton, Memphis, and Maynard Jones, Colona. After dinner the bride and groom took the train at Riverside for Memphis. May Heaven's best blessings rest upon them.

Editors Methodists:

To-day ended the fourth week of our protracted meeting in the M. E. Church South in Cape Girardeau station, led by Brother Ben. F. Deering, of St. Louis, Missouri. So far it has been one of the grandest meetings I have ever witnessed, only second to Sam Jones' meeting in St. Louis, which I attended sometime since, and the end is not yet. This old town has never had such a shaking up before. Deering is an excellent preacher, although a young man, he has been preaching here twice a day for four weeks. He is no thirty minutes' preacher, an hour is a short sermon for him, still the house is crowded day and night and hundreds are turned away for lack of room to accommodate them. I don't know exactly how many converts there have been, but not less than 40, and more than this number of backsliders have been reclaimed. All of the Protestant churches have been stirred to the bottom; many Roman Catholics and Lutherans have been attending our meetings and some have come to the altar for prayer, a thing never known in this country perhaps, till recently. We and they have realized the meaning of that scripture, "sharper than a two-edged sword." The spirit is cutting in all directions. Many who have been members of the various church organizations were brought to the point when they realized that they never had been converted. Oh, it is wonderful! Our church is being greatly strengthened here. To God be all the glory. Bro. Deering is thinking of visiting your city sometime in the Spring. If he comes, receive him; he will do you good. We are moving right along. God is with us. Success to the METHODIST.

H. B. McNEILL.
Cape Girardeau, Mo.

TEMPERANCE CONVENTION.

The Organization Becomes the State Prohibition Alliance.

Yesterday morning the State Temperance convention met in the chapel of the First Presbyterian Church, pursuant to the adjournment of the night before, with President Grace presiding.

The committee on credentials submitted a report which was adopted, recommending that the officers and members of the Women's Temperance Union be received as honorary members of the convention, and the following delegates present:

Sebastian County—J. L. Massey, J. D. Stone and S. H. McElvain.
White County—Rev Geo M Hill, J. M. Moore and W. A. Yarnell.
Johnson County—C. B. Rhodes, proxy for A. S. McKennon.
Prairie County—Hon H P Vaughn.
Yell County—A. B. Johnson, N. E. Fair, J. T. Robertson, J. B. Hect, J. B. Searcy.
Jefferson County—W. P. Grace, W. C. McGinnis, S. M. McGeehe, Columbia County—R. B. Vaughn.
Hot Spring County—A. Carl and J. P. King.
Pope County—Judge L. W. Davis and Wm Reynolds.
Pulaski County—H. S. Tabor, A. R. Winfield, J. L. Palmer, W. G. Miller, A. R. Kennedy, B. F. Stofor, Geo. M. Saborne and Gilbert Knapp.
Faulkner County—W. K. Dobbins and Mrs. Vena Sneed.
Independence County—W. W. Byers.
Clark County—J. W. Miller.
Garland County—Rev H. R. Withers.

Conway County—Hon E. B. Henry.
Benton County—J. M. Clayton.
Longke County—Dr. R. N. Ross and R. O. Evans.

Rev Dr. A. R. Winfield moved the appointment of a committee to propose business to the convention and see if it would be possible to unite all the temperance organizations in the state into one body, whose object would be to procure an amendment to the constitution to prohibit the manufacture and sale of all ardent or vinous liquors in the state. Carried.

The following committee was appointed: Messrs. Winfield of Little Rock, L. W. Davis of Pope county, W. C. McGinnis of Jefferson, George M. Hill of White and R. B. Vaughn of Columbia.

After a long discussion an amendment was made and accepted that the Alliance should in no way be considered a political party, and its members should be allowed to affiliate with the political party of their choice.

NIGHT SESSION.

At the night session the convention considered a new constitution which made the Alliance a straight prohibition organization, under the name of the State Prohibition Alliance. Sixteen sections of the new constitution were adopted, and then its further consideration was postponed until this morning.

The election of officers was then taken up and the following officers were elected:

Col W P Grace president; Dr H R Withers, vice-president; J W Miller, secretary; J L Palmer, corresponding secretary; W H Field, treasurer; Dr. A. R. Winfield, lecturer.

The executive committee was selected as follows: Dr. A. R. Winfield of Little Rock, W. C. McGinnis of Jefferson, R. P. Vaughn of Prairie, L. W. Davis of Pope, Geo H Hill of White.

Mr L W Davis offered a resolution to amend the three mile law by making it a penal offense to violate its provisions. Carried.

On motion a committee of three consisting of L W Davis, Judge H C Caldwell and E B Henry, were appointed to draw up a memorial in harmony with the sense of the resolution.

On motion the convention was authorized to meet the second Thursday (Continued on Fourth Page.)

SATURDAY, FEBRUARY 6, 1885.

EUROPEAN TRAVEL.—No. 9.

We renew our description of old Westminster Abbey, the old, venerable pile that has attracted tourists for many centuries. "Frederick Handel's monument with full length statue, organ and music scrolls, he needs no more enduring fame than being the author of the magnificent orations of the Messiah. Robert Southey, tablet and bust. But little ornament is required commemorative of the poet whose impressive and elegant style ill endure while memory lives. Abraham Cowley, urn surrounded by a wreath; distinguished and admired for his elegant scholarship and ability as a writer. Geoffrey Chaucer, antiquated altar tomb, with Gothic canopy. John Dryden, bust erected by Sheffield, duke of Buckingham. Samuel Butler, author of Hudibras, bust with masks. Ben Johnson, tablet with medallion masks of Comedy and Tragedy. Matthew Prior, sarcophagus, with bust, surrounded with infants statues of Thalia and History. Michael Drayton, white marble slab with bust, erected by Countess of Dorset. Thomas Campbell, poet and founder of the London University. Duke of Argyll, statue of Fame, attired in Roman costume; also statues of Pallas, and Eloquence the Genius of Liberty in bas-relief with cornucopia and Magna Charta. This monument was executed by Roubiliac and it is said that Canova was particularly struck with the beauty of the statue of Eloquence upon which he gazed for some length of time with wonder and admiration. David Garrick's monument, representing Comedy and Tragedy. Here also are interred the remains of Addison, Sheridan, Beaumont and Spencer, Nicholas Rowe, James Thomson, author of the Seasons. John Gay, Dickens, buried June 14, 1870. Mrs. Pritchard, the actress, and others. The monuments to Chaucer, Spenser and Drayton, were erected at the expense of Anne Pembroke; that of Cowley, by George, duke of Buckingham, and that of Prior with the inscription by himself. You will be conducted by a guide through the principal chapels for which you are taxed six-pence; the admission to the nave and transepts is free during Divine service, and between the hours of twelve and three in the winter and four and six in the summer." We took a stroll through some of the wonderful and antiquated chapels, and now is a good time to tell our readers of them: "The first chapel is that of St. Benedict, but is not shown. It was dedicated to St. Benedict, a native of Italy, founder of the Benedictines, and of the monastery at Cassino. The principal monuments are those of the countess Hertford and Simon Langham, arch-bishop of Canterbury. The second, or chapel of St. Edmund contains some fine tombs of monumental brass; the principal are those of William de Valence, of Pembroke; Earl of Pembroke, Duchess of Suffolk, mother of Lady Jane Grey; Lady Russell; John, earl of Cornwall, son of Edward II, and Duchess of Gloucester Chapel, of St. Nicholas. The monuments in this chapel which are most attractive, are Winifred, Marchioness of Winchester; Duchess of Northumberland, Anne, Duchess of Somerset; mother of Queen Jane Seymour; Lady Jane Clifford; Mildred, wife of Lord Burleigh; Lady Cecil, monument erected by her husband, Sir Richard Cecil. Chapel of Henry VII, in the south aisle. A magnificent tomb in memory of Mary, Queen of Scots, the beautiful yet unfortunate queen. Montague, earl of Sandwich, lies buried here. Altar tomb to Margaret Beaufort, countess of Richmond, and mother of Henry VII. George, first duke of Albemarle, full length statue; Lady Catherine Walpole, statue, esteemed for her many virtues, remarkable for her beauty, wit and love of the arts. In the nave is a splendid monument, with figures in gilt brass, to George Villiers, Duke of Buckingham and his wife Catherine; in the same vault the remains of Mary, duchess of Buckingham are interred. John Sheffield, duke of Buckingham, effigy in a Roman habit, and at his feet his duchess Catherine, weeping. Among the other tombs are those of Duke de Montpensier and Duke of Richmond. Here

we will let the reader rest for a week, and then will follow another chapter on this famous old pile of history and wonders. We know you will hardly weary in hearing a recital of these historical facts connected as they are with the grand and heroic past, when the heroes of England were contending for the mastery.

SAM JONE'S BUCKET AND THE CHURCH WELL IN ST. LOUIS.

The Well in St. Louis was so deep that Sam Jones' bucket did not reach the mud at the bottom. His fathoming line must be lengthened out and the sounding must not be so hurriedly done. The difficulties of St. Louis Methodism are deep seated and of long standing. The bad seed sown in the Church there has been sown by a very wily enemy. There is a stir in the Church yet it is only the light mud at the top that is being troubled. The Clerical mud still lies deep down in the well undisturbed and unmoved. It is foul selfishness and various kinds of unlawful matter. Yet it is there and our Chief Health Officers have made their Annual and semi-annual visits of inspection and have invariably been persuaded that the bottom of the well was covered with beautiful white pebbles. As a proof of the assertion the deceptive sparkle of the water was pointed out. The Health Officer forgot his charity and failed to recall that the most dangerous and deadly waters often sparkle with masqued poisons. Under the necessarily imperfect inspection of this Health Officer extraordinary, Rev. Sam P. Jones, the foul slime of the dance hall has been found to be abundant in the Church Well the inflammable and deadly poison of the theatre has been detected in vast quantities and the pure waters of Wesley have been found cankerous with progressive enche, the odor of alcohol has been detected strong in the well and it is suspected that a secret pipe leading from one of the Devils distilleries has been run too close to the Church Well. The Inspector extraordinary is coming back when his well rope will be double as long and he will bring with him a huge stock of deodorizers and disinfectants with a complete apparatus which will enable him to analyze all unlawful matters and trace them to their proper origin. His Commission is to cleanse the water supply of the M. E. Church South.

HONESTUS.

[Missouri Correspondence.]

ARKANSAS CORRESPONDENCE.

Editors Methodist:

This is a pleasant little town of some three hundred inhabitants, situated on the famous Cain Hill in the West part of Washington County Arkansas. A land of fruit and grain. No county that I know anything about can beat Cain Hill for fine fruit and good stock. I believe that our apples received the premium at the World's Fair at New Orleans last year, both for size and flavor. This is literally a land of Orchards. One man on the Hill, Mr. G. Russell, has an orchard of ten thousand apple trees. The most of the land is very rich, once covered with cane. The farmers a thrifty well to do people. Religious and intelligently, these people will compare well with any community in the State. Here the C.P. Church built and started a College in 1854, which they have kept in operation ever since, except a few years during the war. They have done a great thing for this county; they have educated the people, and while doing so, have not neglected the culture of the heart. It requires a converted heart, as well as a cultured head, to make a man what he ought to be, and these are aimed at, not in our common, but in our Church Schools. I am not apposed to free schools, for with out them many children would have no chance of any education at all, but I am in favor of Church schools, and want my children educated in them.

At the recent Session of our Conference held at Morrilton, I was returned by Bishop Granbery to this, the Boonsboro Circuit for the third year. This is a good work, one of the best in our Conference composed of seven appointments, with a membership of 434. Methodism is doing well and is growing in favor with the people. During the past two years I have received over 200 members into the

Church, while we have had conversions at every appointment—much do this year, seeing after new converts. These people know how to receive a preacher and make him feel at home among them. They have greatly endeared themselves to me by their many tokens of friendship and acts of kindness.

Dr. did you ever receive a "pounding," or did your people ever give you a "surprise party?" If not, you don't know how completely such an event knocks all the speech out of a man; he can hardly thank the donors for their kindness to him. The good people here gave us a "pounding" a few nights before Christmas. Just after supper, some one knocked at the door, and then in came men, women and children, with a general assortment of groceries, dry goods, notions, candies, fruits, money, and last but not least, the preacher's "chicken." Thank you Jimmie Wade, for your fast and make a good man and you may have the girl you ask for. After spending an hour with us socially, the merry crowd dispersed, leaving grateful hearts at the parsonage. May heaven's richest blessings rest upon the donors.

The ARKANSAS METHODIST is growing in favor with our people—it is a popular paper, as it should be. You may expect a long list of Subscribers from Boonsboro Circuit this year. Before closing, allow me to thank you Dr. for your bold and plain spoken words on the first page in the last number. We are not ashamed of our church record, nor our attitude towards the negroes, they have no truer friends than their former masters, and they are fast finding it out.

P. B. HOPKINS.

Jan. 21st 1886.

TEXAS CORRESPONDENCE.

Editors Methodist:

At the last session of our North Texas Conference I subscribed for your paper, and promised Dr. Winfield to drop you a line ever and anon. But it is a hard matter for a man to write who has nothing to say, and being in a very destitute condition, as it concerns the paragraphs inventory, I have observed what I thought to be a prudent and respectful silence.

The time was, before the railroads and telegraph threw dust in the eyes of both time and space, that a letter from Texas would almost raise the hair on a hoe-handle, and the innocent and unsuspecting readers would thank their stars that they were as far away even as what they were. Those were the days when the Indians washed our faces with a shower of arrows and combed our heads with a scalpel. When men, armed to the teeth, took their wives and little ones and went to church to hear a man preach who was also harnessed for an unexpected attack. When it took grit to come here and grace to stay. O what fat times were those for a newspaper reporter! Blood and thunder, hair and feathers, weeping and rejoicing—all mixed up together, forming such a wealth of eye-opening and blood-curdling data, as would strike the ordinary newsgatherer of our time wild with joy! But, let us thank God, those times are gone. The howl of the wolf and the yell of the savage are heard no more, and the voice of prayer and the anthems of praise are rapidly taking their place. School houses and churches are dotting the land from Red River to the Rio Grande, and six annual conferences and one hundred thousand Methodists are here to show that, "the lord hath done great things for us."

So rapidly does the kaleidoscope of modern times change the images of men and things, and so easily are revolutions accomplished in these latter days that, to judge any State or county, even, by its status in the past decade, is to miss the mark in almost every case. Men come and go; institutions rise and fall; opinions ebb and flow. Moreover, the conditions of the same things are so different from their former environments that none can predict the actual results of anything—except the gospel of the grace of God. It and its fruits must remain, "the same yesterday, to-day and forever." Any attempt to improve upon the faith once delivered to the saints by philosophy, falsely so called, is like holding a candle to the sun. It

is as though an amateur artist should suggest new beauties for the "rain-bow's lovely form," or criticise the divine pencillings on the fields and in the clouds. We need no new gospel, we only want grace to rightly proclaim the old, old, story.

A lack of grace has occasioned all the troubles that some of our sister churches have had about defections, departures etc. It is true that a part of the uneasiness arises from a dissatisfaction with the horrible doctrine of predestination. This dogma, as it is embraced in the Westminster confession, is so obnoxious to the sensibilities of even the hardest natures that it is bound to be soon a thing of the past. Though it is the creed of the Presbyterian and Baptist churches, specially of the former, few, very few of either communion are ever treated to a sight of the venerable document. It is kept principally in the hands of the clergy, and the old pillars of the church, but two-thirds perhaps of the present generation belonging to a Calvinistic church, know nothing of the fundamental doctrine of their church. To get away from such a God dishonoring man-enslaving confession, men have gone and are still going in every direction. The nature of a rebound is from one extreme to the other; and hence, many whose parents subscribed to the tenet that, God had ordained a fixed and definite number to eternal death without regard to their moral status here, many I say, whose parents believed thus, have swung out beyond the scriptural doctrine of Arminius and Wesley, and have landed in Universalism. From this latitudeness and impossible form of faith—or, rather of skepticism—they readily pass out into the cheerless night of unbridled infidelity. As an illustration, New England, the home of Puritanism, has become the hot-bed of every form and fashion of heresy and unbelief. What the end of this stampede will be, remains to be seen, but if history repeats itself here as elsewhere, we may look for bad theories and worse morals for many days yet, among the descendants of those austere fathers of Plymouth Rock.

But Methodism has no such history. Her end is the same now that it has ever been, and her children are not ashamed of it. Our Book of Discipline and our Standards are for Sale by every preacher in the churches, and so far from hiding we believe, from the people we urge upon them the purchase of our confession, and we preach our distinctive doctrines from the house-tops. Texas Methodists are, especially, orthodox. It is no reflection, in Texas, on a man's mental calibre, to say that he is an old-fashioned Methodist preacher. The image that comes before the mind is that of a moral and intellectual giant. Visions of Ruter, McKenzie, Fowler and Alexander at once arise, and no modern is so foolish as to compare himself with them. These men were our founders—they are the fathers of Texas Methodism. They preached a pure gospel. The trumpet when they blew it, gave no uncertain sound, and they have left the impress of their dauntless and sanctified spirits upon their sons and daughters in the land.

But the reader has concluded, ere this, that if having nothing to say was really the cause of my silence heretofore, I should have held my peace a little longer. GULLIVER.

Greenville, Texas.

FIELD NOTES.

Still the cold dark weather lingers and our "Field Hands" can do but little more than visit from house to house and hold here and there a brief service with a class or prayer meeting. Well all this is a good sort of preparation and will help in the long run. So be cheerful, don't let the devil tempt you that you are forgotten and that your flocks care nothing for you. Sowing time now, reaping time will come by and by. We begin this week with a delightful note from one of our old superannuates, and who may be truly called "old reliable." Rev. Alex Avery has been a grand man in his day and was the master exhorter of the state: "Brethren as I was afflicted at conference with rupture that so shocked my nervous system that I felt too weak to shed tears, and believed that I could not bear the love-feast so I left, and after two days I rallied again, I feel thankful for kind friends.

My love to the brethren. I enjoy religion. Pray for me."

"I enjoy religion." Yes we never get too old or suffer too much for that. Next we will give a report from our Brother John H. Warmoth at Manleyville Tenn., he is a good worker and a splendid man: "I am now on the Manleyville circuit, (my new work) and I find the ARKANSAS METHODIST in a great many homes here, and I also find that the "Arkansas Traveler" has a great many warm friends here which he made on his trip through these parts last fall, and they all want Bro. Winfield to come back to the camp-meeting at Manley's chapel next fall. And now Brother W. I would like to have a list of all the names you have subscribing for your paper at the following post-offices: Manleyville, Springville, Mansfield, Live Oak and Billrey, they are all in the bounds of my circuit and if you will send me a blank order book with these names I will try and renew all as their time runs out and get some new ones for you. I am glad you were successful in getting as many here as you did and I think your number will be increased in another year, all whom I have seen like it very much. Only one thing in the way and that is these county mails do not attend to their offices, and very often I hear my people complaining about their papers not coming as they ought to. Wish you would give them a "blow" about their duty. Well I am not behind with my dues to the METHODIST and I want to make something to pay it. So send me the names and dates so I may work for you and myself. My work is going to expect you in the fall. Pray for us as ever.

Next is one of our own; Rev. T. G. Galloway from Chapel Hill circuit, and he makes a good report: "I reached my work after some little delay and am comfortable in Bro. Mitchell's new parsonage. He built it two years ago. He is now building himself a house in Chapel Hill and intends to practice medicine. Bro. L. N. Evans did good work at some of the appointments last year. I think I have a good work and plenty of it; the people seem very anxious for a good years work this year and so am I. Pray for us. God bless you and the paper."

Next comes from Tyronza Cross Co. Arkansas, from that splendid worker Rev. A. J. Johnson who did so much for us last year; "Tyronza is still coming to the front, we have had a good meeting on Black Oak Ridge and organized a church with 10 members, one man (Bro. Cravins) has proposed to give five acres of land and then do as much or a little more than any one else to build a church and parsonage. We have a good interest at nearly all of our appointments or preaching places, though at this time of the year there is so much mud and water here that we can't do much yet we can pray and thank God for we know he is a prayer hearing and a prayer answering God. This is a good country with good people. All they lack is religion and thank God we have some good consecrated religious people here too. Our Sunday-school interests hasn't died out yet although our houses and bad roads make it out of the question to carry them on now, the children talk of it frequently and seem to be anxious for it to begin again (I had one of the Sunday-school scholars, Davey Holmes to give me one dollar the other day, I think that was pretty good for a nine year old orphan boy.) Oh that God would bless every appointment on Tyronza Mission is my prayer and then the whole race of Adam, pray for me and my work, may God bless you both and the ARKANSAS METHODIST to do much good."

And here is one from our good Bro. E. M. Baker who works well whether he is put down as a P. C. or a P. E. He is now on one of his old fields Vandale Circuit. We have not forgotten that old district conference at Mt. Zion: "I was appointed by Bishop Granbery at our last conference, to the Vandale circuit for this year, and on Saturday after our adjournment, I with my family, got off at Vandale. where we were met by several friends, and conducted to Sister McKie's where we were entertained in a princely style. We visited among old friends for near two weeks. The good stewards soon secured a house and we moved in as soon as we could, and was spreading a carpet and fixing up in general when

here comes a large company of the ladies of Vandale demanding a surrender, saying we have come to give you a pounding. It was a big one, there was everything necessary in the way of provisions to supply our table for a long time. In a few days here comes a brother in a buggy, and then another brother in a buggy; then here comes Cherry Valley with another pounding with many good things. We can but bow, and return thanks to the good people and ask the giver of all good to help us to do our work in such a way that we will prove a blessing to this people. The METHODIST is well received by the people. The Lord bless you in your work of love."

Many thanks Bro. Baker. Next comes our good Bro. Martin in Texas. We love to hear from the great old empire state, be sure and read up Rev. D. J. Martin from Farmersville Texas: By your permission I will say a few things. And as I am not known to any extent in your great and growing state perhaps they had better be few. I see Methodism is thriving well among you. This is good news, but it is only what we have been hearing and expecting, you are also having the temperance question, this is well, keep the temperance flag flung to the breeze until the war-hoop of king alcohol is heard no more. Our own Texas Christian Advocate you well know gives no uncertain sound on the temperance question. It has stood in the front of the battle all along the line. Its position is well defined and understood. Its flag is hoisted and the battle is raging. But enough on this point, I never had but one peep at your City of Roses, I passed through on my way to Texas some fifteen years ago. It appeared to be a beautiful city then, and no doubt it has been greatly improved since that time. As I write I can see the queenly city standing gracefully on the south bank of the Arkansas River the pride and joy of the state of which she is the capital. May she thus stand and prosper while the years come and go. Our church is making some headway in this great state of Texas. We have here a diversified population religiously speaking. Many of the various religious creeds are represented here. But in the midst of the stir and bustle of things our church stands in the front, and I trust grows in grace and the knowledge of our Lord and Savior Jesus Christ. Well did Bishop McTyeire once say in regard to the founders of Methodism. "They built wiser than they knew," and so they did. I have no idea that Mr. Wesley knew whereunto this denominational tree would grow, its branches are now spreading to earth's remotest bounds."

And now we will close with Bro. T. F. Warren from Frenchman's Bayou: "Not seeing anything in your valuable paper in regards to this field of labor I pen a few lines, and hope they will be worthy of a place in your paper. I am not one of your field hands but I hope I will be after awhile. I saw the proceedings of the White River Conference in the METHODIST and I saw that Bro. M. Martz who was on this (Osceola) circuit last year was sent to the Chickasawba circuit this year, and I hope the good people of that circuit will be well pleased with him for he is a good worker in the Master's vineyard, he has done a good years work on the Osceola circuit, but had no evidence of the fruits of his labor, I hope the good Lord will bless him, and his labors wherever he goes and crown him with success. I have not seen our new preacher yet, (as we call them) but I hope he is a good zealous preacher and will do much good on this work. I hope he will reap where Bro. Martz has sown, and be as a shepherd of a large flock at the end of his years work. As I have not yet mentioned his name, I will do so right here and call him Bro. Branson the METHODIST called him E. M. R. Branson, but I will leave off the E. M. R., and adopt the title brother as is customary. I hope Bro. Branson will work this circuit up from one end to the other and awaken the people to a sense of their duty, and I beseech you brethren and all who reads this to pray for this people here on this work, pray for Bro. Branson that he may have glorious revivals all over his work. Bros. M. M. Smith, W. A. Pendergrass, John Moore, James F. Troy and M. Martz all know how bad we need we need revivals on this (Osceola) Circuit, and brethren I want you all to pray for us. We need the prayers of all Christians, pray that this scribe who is now under the hand of affliction may recover soon and be of some service in the Master's vineyard. Well brethren fearing I have wearied your patience I will close, and if this is worthy of a place in your paper please publish it, if not cast it into the waste basket."

ARKANSAS METHODIST

Temperance.

Constitution of State Prohibition Alliance.

ART. 1. We think it proper to offer a few reasons for the change and style of our name, and properly to define our position. First—Ours is not a party in the political sense of that term. Second.—We positively assert that no one is expected or required to quit their party affiliations to join this Alliance. Third.—We do not propose to make any platform or put forth any candidate for political office in our State during the present year unless we are forced so to do by some county convention or by our State conventions, nominating drunken or unworthy men for office. In such an event it will be for the Alliance to say what course they will pursue; but under no circumstances ought the members of this Alliance yield their support to men who are known to be openly opposed to prohibition, and who are habitual drinkers and visitors of saloons. We propose to work through the present political parties so long as they foster and encourage the temperance interest and sentiment of the State, but whenever they fail to do this, then the time will have fully come when it is our duty to make the question of prohibition one of paramount importance to all others, and stake our all on this great issue. We think with this announcement we will be fully understood, and we now present you the following synopsis of a constitution for our State Prohibition Alliance of Arkansas.

ART. 2. This Alliance shall be known and designated as The State Prohibition Alliance of Arkansas.

ART. 3. The objects of this Alliance are fully set forth in the first article of the constitution of the Alliance. We mean nothing short of ultimate and entire prohibition by law of the manufacture and sale of all spirituous, malt or vinous liquors, except for medicinal, mechanical or sacramental purposes, and we will work now and forever till we procure a constitutional amendment as a part of our organic law.

ART. 4. The officers of this Alliance shall be a President, Vice-President-at-large, county vice-presidents, as Ex-Officio members of the State Alliance, Secretary, Treasurer, Corresponding Secretary, an Executive committee of twelve, seven of whom shall be a quorum.

ART. 5. The President shall preside at all meetings of the Alliance; shall superintend the general interest of the work, and do all in his power to promote the work, and shall be ex-officio a member of the executive committee.

ART. 6. The Vice-President shall assist the President, and in his absence preside and take charge of the general work.

ART. 7. The county Vice-Presidents shall make it their duty to affect an organization in their respective counties, known as County Alliances, and as far as possible, township Alliances, auxiliary to the County Alliances.

ART. 8. The duty of the secretary shall be to keep a faithful and perfect record of all proceedings of the Alliance, receive all monies due the Alliance, pay the same over to the treasurer and take his receipt for the same.

ART. 9. It shall be the duty of the treasurer to receive all monies due the Alliance from the secretary, keep a faithful account of the same, and pay out the same only on warrants issued by the executive committee, and approved and signed by the president and secretary.

ART. 10. Any person may become a member of this Alliance by payment of one dollar as admittance fee, without any inquiry into his party affiliations or church obligations and he is not required to desert them to join this.

ART. 11. The annual dues to the State Alliance shall be one dollar for each member.

ART. 12. Each county is expected to pay 25 cents per capita tax for every male member over 21 years of age.

ART. 13. All monies shall be paid into the hands of the secretary to pass into the hands of the treasurer and to be disbursed according to Article 9, and shall be used, after paying all in-

cidental expenses, for disseminating literature and employing lecturers.

ART. 14. There shall be a State Lecturer to take charge of the work of lecturing, and by and with the consent of the executive committee, to employ lecturers for the counties, and to disseminate information by books, tracts and papers for our general work, and his compensation is to be fixed and provided for by the executive committee, but he, as well as all the general officers, are to be elected annually by the Alliance at its annual meeting.

ART. 15. All the county and township Alliances may form their own constitutions and by-laws, provided that nothing shall be allowed to conflict with this constitution.

ART. 16. This State Alliance shall be composed of representatives elected by the County Alliances on the basis of the house of representatives of the State, i. e., to say that every County Alliance shall be entitled to as many delegates as there are representatives in our general assembly. Such delegates to be elected annually at a regular meeting of the county Alliance.

ART. 17. All person received into either State or County Alliance as active members, must be a legal voter, twenty-one years of age, and in full sympathy with our work, provided that all ladies as well as boys and girls over sixteen years of age may become associate members of either State or County Alliance, upon the payment of such sums as the Alliances may determine.

ART. 18. We offer the following as synopsis for constitution for County Alliances: [We will publish this next week.]

ART. 19. This constitution may be altered or amended at any annual meeting of the Alliance by a two-thirds vote of those present; provided, that all amendments shall lie over one day before being acted upon.

ART. 20. The executive committee shall have power to fill all vacancies occurring by death, or otherwise during the interim of the meetings of the Alliance. The executive committee shall nominate and appoint county vice-presidents.

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SATURDAY, FEBRUARY 6, 1886.

The woman question is to be the front, and like Bangno's ghost, will not down at anyone's bidding." So said a speaker during our temperance convention, and to the credit of our ladies be it said, they have never brought it to the front and they never will, and our true Southern women don't want it to the front. God has given woman her place and it is a noble one—to build up and keep the home. It is the home influence that makes truemen and women.

Prohibition is the question of the day. It is the living question and the welfare of society, as well as the salvation of the nation is lodged in this question. It is both a political and moral question and must be met on its merits, and disposed of in its relation to the church, society and all governments, municipal, state and national. Politicians can no longer dodge it, and all professions will have to deal with it—and it is certain to succeed.

We have heard of many of our readers who have quit tobacco and are giving that money to the church. Is that not better? Who can estimate the good that ten dollars would do in ten years' preaching to the poor or twenty years in missionary schools, and it will take the omniscience of God to calculate its interest to the end of time. It goes on a gospel message to the heathen world. How many souls it will bring to heaven. Who will quit tobacco and try it.

WOMAN is man's help meet. Our God made her for this, and for this she is well adapted, both by her gentle manners and tender sensibilities. She is the queen of hearts and homes, and the sterner sex will always honor her in her queenly throne; in her true dominion, and they will willingly bow to her mild sceptre and submit to her loving sway, but let her attempt to move out of this, and usurp the place of man and her influence is gone and her crown will fall and fade forever.

"But every man in his own order." How varied are the gifts of men. How different their temperaments and how very different their appearances and manners. But every man has his place. Paul could not be like Peter, and the lion-hearted could not be like Paul, and neither one of them could imitate the lovely and loving John. Do not despise or disparage the gifts of your brother, and be very particular to neither magnify or minimize your own. Every man in his own order.

"KEEP thy tongue." How hard it is to do. How very difficult to avoid foolish jesting, and how very easy it is to indulge in evil speaking, and how very wrong it is, particularly for brethren to speak evil of each other. Your brother's good name should be very sacred to you and you should never try to injure it or permit others to do it, but make it the rule of your life, "to speak of men's faults to their faces and their virtues behind their backs."

THERE was a very strong prohibition sentiment in our recent convention here, and our people are moving right forward to ultimate and total prohibition in this State. "In 1890 we think the State will have a constitutional amendment forever prohibiting the manufacture and sale of all malt spirituous and vinous liquors, except for medicinal, mechanical and sacramental purposes.

We mail minutes of our last session of conference this week to all the preachers of our conference, except those in Dardanelle and Clarksville Districts. The presiding elders of those two districts will supply their preachers. We regret the delay, but it has been unavoidable on our part. Any of the brethren who fail to get minutes in good time will please notify us. Very respectfully,

BOSWELL AND HARLAN.

OUR TEMPERANCE WORK.

We call a halt in our articles on our General Conference, to write on the above subject. The Temperance Convention has just been held and has adjourned and in our present paper will be found the proceedings and the Constitution of our State Alliance. We invite the close attention of all our readers to both, and we do so the more earnestly from the fact that there was division in our ranks, and some of the ardent friends of temperance withdrew from the convention. Since the adjournment of the convention, we have heard with astonishment, that some of our friends were alarmed for fear that we were organizing a political party in disguise. It is astonishing how very sensitive some people are about politics. True some of them have had politics enough to take office and run papers, but now, oh me! no temperance or religion in politics. Now what is the matter with politics that they will have anything to do with religion and temperance. Politics has had sin and whisky mixed with them for over one hundred years, but they are afraid of religion and temperance. Now we think it is time to turn sin and whisky out and take religion and temperance in. But you want to form a party, a political party. Does our constitution say so? Can you find it in any of our proceedings? Read and see. It is distinctly said that we want no such thing. The trouble with some very clever people is their blind worship of party. Our friend at Des Arc will not vote for a bad man, though he be a nominee of his party, but he will not leave his party to vote for a good one. If the Democrats nominate a drunken vagabond or a dishonest defaulter, or a thief, and the radicals put out a perfect gentleman and a christian, being a democrat I must not vote at all, but stand and see a bad man beat a good one. Not much I want. Try me. It is the duty of all good men to vote for good men, and it is the duty of all sober men to vote for sober men. But your prohibition Alliance means politics. It does for a fact. Prohibition is in politics and it has come to stay. It will be found knocking at the door of every State Legislature, as well as at the door of congress, and will never cease until it is the organic law of our country. You cannot reduce this to a moral question. Every man knows it is morally wrong to make and sell whisky, but still they do it and we can't prevent it, because the law recognizes it as politically right to engage in that which is morally wrong. Politics need to be educated, so they will not grant people the right to make and sell whisky. Prohibition is a political question. Liquor is costing these United States 900,000,000 of dollars annually and killing 60,000 drunkards. It is debauching society and corrupting the ballot box. It is crowding jails and filling penitentiaries with convicts, and the country with tramps. The country is compelled to take hold of this enemy and curse, and the only way to take hold of it is to pass a prohibitory amendment in every State and let Congress stop the importation of all liquors. Congress has already had hold of this question, and it is in every State of the Union, and hence it is a political question. But you are driving the ladies away. In what sense and in what way? Wherein are the rights of the ladies abridged in our Alliance? Have they not an organization of their own? Why not invite them to become members of Odd Fellows Lodges, Masonic Lodges, Knights of Honor, Royal Arcanum and all the rest? In a word, what do we want to do—take woman and put her in the pulpit, on the platform and rostrum? Is our country ready for this? We do not intend that this Woman's Rights question shall enter into our Alliance or Temperance work. We have no such question before us. Let our good Southern women alone and they will work the reform of this country and will never unsex themselves either, but they will do it at home, where lovely, queenly woman presides, with all queenly grace and majestic loveliness. Queen Esther made Ahasuerus bow to her will and grant her request, but she did it at home in her own sweet way. Woman's smile is for more powerful than the ballot would be in her pure hand. They have waged this conflict, and now the time comes for battle. She may fix the bandages now, and help the noble heroes, but 'tis not hers

to go to the field of strife. Our work is before us, and that is to vote whisky out of this country, and to drive it out forever. We must and will do it through the existing parties if they will let us, but if they will not, then we will still vote it out. We ask the help of our sisters, but they can't do our work and we will not interfere with theirs, only to help them in every way we can. Our N. C. T. U. has gone into the Prohibition party, and our only hope was to form a new organization and we have only followed the example of other States. We call on all our good temperance people to help us. The ladies have their W. C. T. U. and will find work enough to do and their brothers will help them, and they are admitted as associate members into our Alliance.

WASHINGTON LETTER.

From our Regular Correspondent Editors Methodists.

How to count the Electoral vote; how to solve the Silver problem, and how to Pension widows, orphans, and people generally, are some of the questions with which the legislative toilers on Capitol Hill have grappled during the week.

The President of the Senate, Mr. Sherman, opened the discussion on the Electoral vote. His specialty is finance, (you remember he was Mr. Hayes' Secretary of the Treasury) and is disposed to be as arbitrary in his province as Secretary Beck on the Tariff or Senator Edmunds on law. In this instance, however, he entered the arena of debate as a lawyer, assuming the role of expounder of the Constitution, which is a favorite vanity with many Senators.

He said he did not wish to inflict a speech on the Senate as to the pending bill, but he thought no time was better for its consideration than now, when so great a political question was before the country. He felt that the matter involved a point more dangerous to the future of this country than probably any other. To be brief, Mr. Sherman proposes that where the two branches of Congress cannot agree on any question affecting the count, they shall meet and vote in joint convention. This plan received the endorsement of Senator Evarts, Mr. Hayes' Secretary of State, whose familiarity with the question of the Electoral Count is very well known. Mr. Sherman's speech was vigorously combated by Senator Edmunds who went to the Congressional library during its delivery and came back armed with a stack of law books.

Nor was Senator Hoar willing to take his law on the counting of the Electoral vote from Mr. Hayes' Cabinet ministers. He even went so far as to compare them to Mr. Pickwick. That philosopher, observed Judge Hoar, told Mr. Tupper, when entering a town where there was a mob to shout with the mob; and in case there were two mobs, to shout with the biggest. This, he thought, described the principal of Mr. Sherman's joint convention of the House. Each of the Senators who participated in this discussion has a personal interest in it, and hopes to have the next Electoral vote counted in his own favor.

In regard to the threatened rupture between the President and Republican Senators, I can only state that their attitude to each other has not changed in the past few days. A resolution calling upon the President to furnish information and give reasons for removing certain officials, Mr. Edmunds has announced, will be offered in open session. Until then there will be no further action on the part of the President.

The Republican party managers are anxious to extort answers from the President in particular cases where offensive partisanship is the assumed grounds of removal. They want to hold him to his theory of Civil Service reform, and to make the most of their opportunity to harass him with it. Many of them have grievances in the shape of particular friends and supporters who have been displaced under the new regime. A Republican Senator remarked to-day, however, that it was to their interest to avoid, if possible, any controversy with the Executive. "We would appear at a disadvantage," said he "and the president would have the popular support, for" he added "the Senate is not a popular body, and it never has been."

There is never a dearth of conventions in Washington. Some sort of organization is always in session here. During the week we have had the gentleman from the Mississippi valley, who came to urge upon Congress the improvement of western water ways. Then the National Board of Trade has held a session here, and Silver men have held a meeting. The latter took the position that silver is good enough currency for the majority of people, that it is the poor people's money and that gold is the bankers'. One of their speakers, a Mr. Baldwin from Connecticut said "A member of Congress who votes against silver sounds his own death knell. The Mississippi River convention talked freely of their hopes and projects, and of the large appropriations they expect to get from Congress. The National Board of Trade endorsed Senator Cullom's Inter-State-Commerce bill, reaffirmed its action of last year in regard to foreign discrimination against American pork, adopted resolutions urging the passage of laws creating a Department of Commerce, and provided a method of settling electoral disputes like that of 1876, besides discussing a number of other important questions.

WASHINGTON, Jan. 52, 1886.

OUR CONVENTION.

[Continued from First Page.]

in November 1886 at Russellville.

Dr Winfield offered the following resolution, which was adopted:

Resolved, That it is the sense of this convention that nothing short of entire prohibition of the manufacture and sale of alcoholic liquors will meet the demand of this society.

President Grace addressed the convention, expressing the belief that the cause was never in such flourishing condition, and that in three years it would accomplish its objects.

The convention then adjourned until 9 o'clock this morning.—Arkansas Gazette 28th ult.

THURSDAY MORNING.

The Alliance met at 9:30 pursuant to adjournment, and was opened with singing and a prayer by Rev. H. R. Withers.

The secretary having been called home unexpectedly last night, John M. Clayton was chosen secretary pro tem.

On motion of Captain Tabor, the vote by which Article 20 of the Constitution was adopted, was reconsidered, offered, but the substitute for it was declared lost, and the article stood unchanged.

The constitution and bye laws for county and other auxiliary Alliances were read and adopted.

The constitution and bye laws of the State Alliance were adopted as a whole.

Mrs. Chase, President of the W. C. T. U. of Arkansas, was invited to address the convention, which she did in a brief but interesting way.

On motion of G. M. Hill, the President and Secretary were authorized to sign, in behalf of the convention, a petition to congress relating to scientific temperance instruction in all schools or institutions of learning over which congress has control.

On motion of Captain Tabor, Miss I. C. DeVelling was endorsed a lecturer of the W. C. T. U. of Arkansas and the vice-presidents of county Alliances were requested to render her such aid in her work of visiting and lecturing as was in their power.

On motion, the bill of \$6 presented by the sexton for his services, was referred to the executive committee and was allowed.

On motion of Captain Tabor, the Rising Wave and ARKANSAS METHODIST were endorsed.

On motion the minutes of the convention were referred to the executive committee for preparation and publication.

On motion all the amendments proposed to our temperance laws, be referred to the committee appointed to present such matters to our State Legislature, and that the president of this Alliance be added to said committee.

Resolved, That we return our thanks to the members of the First Presbyterian church for the use of their chapel, and to the Memphis and Little Rock and the Valley Route roads for the courtesies extended to the delegates to this Alliance.

On motion the correspondence of

Mrs. Judge Turner, of VanBuren, and others, for want of time to be read and considered in open convention were referred to the executive committee.

On motion the Alliance adjourned sine die. W. P. GRACE, Pres.

John M. Clayton, Sec. pro tem.

OUR CONVENTION.

Above are the proceedings of the convention as copied from the Gazette of the 28th, ult, and the last day's proceedings as written up by Brother Clayton. These minutes are manifestly incorrect and the correspondence below will show why. The abstract of the minutes were by Brother Palmer and myself loaned to the reporter of the Gazette, Mr. Farquar, with the understanding that he would return them next morning, which he failed to do and in consequence of this failure, we had to adjourn without reading up the minutes, and our permanent secretary, Captain J. W. Miller, of Arkadelphia, had departed for home. We publish these proceedings as only fragmentary, and doubtless, in some minor matters, inaccurate. We are sorry for this but it can't be helped.

The convention met on Tuesday night and after some preliminary remarks, adjourned and the president informally appointed Rev. George M. Hill, J. L. Palmer and the writer a committee on credentials, and we made the report recorded above. Then came the report of the committee appointed to prepare business for the convention, and that report was made on Tuesday morning at least by 10 p. m. and we here present their report, which does not appear above:

"The committee appointed to prepare business for the convention, beg leave to report that we believe the time has fully come when as temperance people we ought to take an advanced step and assert our positive conviction of the absolute necessity of a perfected organization, whose object shall be to place, sooner or later, a positive amendment in the Constitution of Arkansas forever prohibiting the manufacture and sale of alcoholic, vinous, and malt liquors, only for medicinal, mechanical and sacramental purposes, and in order to do this we recommend that we change the name and style of our organization, and that it be hereafter called State Prohibition Alliance, and that we will during our present session, take steps for a proper and complete organization.

A. R. WINFIELD, Ch'm'n."

So you see that it was not on my motion to have a committee on business, that the discussion was upon, but the report of that committee, and here is the amendment offered by Judge Curl, and accepted by the committee.

Provided, nothing in this resolution shall be so construed as to impair or infringe, or sever the allegiance to the political party of any citizen who is a member of this alliance.

This report was discussed till after 12 m., and then adopted, and the constitution was not reported in 20 minutes as the Gazette says, but at 2:30, and discussed for over two hours. The Gazette has, strangely enough, gotten the evening session merged into the night, and everything in confusion. The constitution is published and speaks for itself. It was thoroughly discussed and was not adopted as a whole till Thursday morning.

We will not deny that there was division in our ranks on one point, but not on any attempt to form a third political party, for there was no such effort. It was disclaimed from the beginning to the end of the convention, and it is exceedingly unkind, unfair and unjust to charge such a thing on the convention, or any portion of it. Nobody wants a new party so long as the democratic party will do as they have done on this great question. They have granted all that we have asked, and what more could we desire? The Gazette only seeks to do this to injure our order and cripple our cause.

Everybody knows full well that the Gazette stands for whiskey and opposed to prohibition. Our division was on the naked question as to whether ladies should be active or associate members of the New Alliance. The Alliance decided to make them associate members, and two of our members withdrew, to-wit: Capt. Henry of Morrilton, and Mr. Reynolds of Pope county. If any others withdrew publicly, we are not aware of it. We understand that Dr. Withers

has since withdrawn, but we understood he was in full sympathy with us and he was elected Vice-President and took part in the proceedings to the close, and no one knew anything of his withdrawal till after adjournment. Dr. A. B. Miller was neither a member of the convention, nor was he admitted to the Alliance; hence there was no reason why he should be interviewed, or less reason for his calling it a political organization. Rev. Mr. Sanborne was an alternate delegate and took part in our proceedings; we knew that he was in favor of the ladies being full or active members, but we do not believe he would accuse his brethren in the temperance work of dishonesty by calling us political. Capt. J. S. Tabor, noble gentleman that he is, fought well for the ladies, but he never bolted and never will. He stood by us to the last and will stand by the temperance work.

We say in conclusion that while we differed and will differ on the question of ladies being active members, the temperance people of Arkansas will still work together for prohibition, total and complete. The ladies rights are not abridged. The Three-Mile Law is still theirs and will be. The W. C. T. U. is still theirs, and they will find enough to do in these, and all ladies who are contented with the appropriate sphere of women will acquiesce in this. We know that the women are the great hope of the temperance work, but they must work in woman's sphere, for beyond this are evils innumerable. We want all temperance people to hold together. We must not have controversy. We must harmonize. Let us try our new organization at least till we meet in Russellville next November, then if there is friction we can easily change it, but let us give it a fair trial.

We feel astonished at our temperance people rushing into anti-prohibition sheets to air their grievances and report our family jar. We are more than astonished that these papers have fallen so in love with bolters. Generally they can't find language strong enough to denounce bolters, especially those who go out of a convention where they have met and been defeated in their measures and men, but when men bolt a temperance convention, they are the very paragons of perfection. Gentleman, your Great Head Lines don't mean anything only that the wish father is to the thought. The disorganized organizations will come out all right, and all your sensational preachers can't prevent it. If Dr. A. B. Miller wishes to discuss Women's Rights, or a non-political Alliance; that is his Right, but we now tell him that Our Alliance has nothing whatever to do with these questions. We mean prohibition, nothing more nor nothing less. The doctor is welcome to all the glory he can win in that line. Why don't the Gazette interview the other Dr. Miller, and Dr. Kennedy. These are temperance workers. Our Executive Committee was elected after the adoption of the constitution and was composed of men known to be friendly to our cause.

All vacancies will be speedily filled and we will certainly move off with the work, and we will not peril the good cause we have or disturb any party, farther than to make them nominate good men, we shall certainly secure prohibition.

CORRESPONDENCE.

MR. R. H. FARQUAR—DEAR SIR: The Minutes of our late Temperance Convention are so manifestly incorrect and your references to the convention since its adjournment so unjust that I must insist on your returning the detached slips of our minutes as you promised to do on last Wednesday night. We cannot accept your published proceedings as either correct or true, so please return our minutes!

A. R. WINFIELD.

The above letter or rather a true copy of it we handed to Mr. Farquar, and he said he could not return them, but he makes no written answer. Mr. J. L. Palmer will remember his promise to return them, and Mr. Palmer will bear us out that these are not correct. The foreman of the Gazette says their copy was in Mr. Farquar's own hand writing. Now Mr. Farquar must produce these minutes, or cease to criticize our proceedings, as we are unable to make a correct and authentic report and he is responsible for our inability. We simply did it in kindness and this is our thanks. Our readers will pardon this turn of affairs in our paper this week. We have no idea of continuing this controversy, but if we do, it will be in eternals and not in our paper. For the sake of Prohibition pardon us this one time.

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St. Louis, Iron Mountain & Southern Ry

Trains going North. Arrive. Depart.

Mail and Express. 2:25 p.m. 2:40 p.m.

Local Freight. 2:35 p.m. 2:50 p.m.

Local Freight. 9:00 p.m. 9:15 p.m.

Texas Stock. 9:45 p.m. 10:00 p.m.

Texas Stock. 10:40 p.m. 10:55 p.m.

Trains going S. W.

Mail and Express. 12:30 a.m. 12:45 a.m.

Texas Express. 12:10 p.m. 12:30 p.m.

Local Freight. 11:00 p.m. 11:15 p.m.

Fast Freight. 9:10 a.m. 9:25 a.m.

Texas Freight. 1:30 p.m. 1:45 p.m.

Texas Freight. 8:40 a.m. 8:55 a.m.

Memphis and Little Rock Railroad.

PASSENGER TRAINS.

No. 1—Leaves Memphis. 5:10 p.m.

Arrives at Little Rock. 12:30 a.m.

No. 2—Leaves Memphis. 4:40 a.m.

Arrives at Little Rock. 11:30 a.m.

No. 3—Leaves Little Rock. 3:50 p.m.

Arrives at Memphis. 10:35 p.m.

No. 4—Leaves Little Rock. 2:05 a.m.

Arrives at Memphis. 8:50 a.m.

Arkansas Valley Route.

Leave for Fort Smith. 11:45 a.m.

Arrive from Ft Smith. 8:12 p.m.

Leave for Arkansas City (right). 5:30 p.m.

Leave for Arkansas City (right). 7:45 p.m.

Arrive from Arkansas City (right). 11:30 a.m.

Arrive from Arkansas City (right). 9:45 p.m.

Hot Springs Railroad.

Passenger, depart, Malvern. 2:45 p.m.

Freight and Accom. depart Malvern. 2:40 a.m.

Passenger arrive Malvern. 1:10 p.m.

Freight and Accom. arrive Malvern. 1:15 p.m.

Arkansas Midland Railroad.

Trains.

Helena Mixed. 8:30 p.m.

Clarendon Mixed. 10:10 a.m.

Arrive.

7:12 a.m.

Arkansas Methodist.

OBITUARIES.

Wesley T. Sexton was born in Newberry District South Carolina August 14th 1848 was baptized in infancy and joined the M. E. Church South when a boy about ten years old. Was married to Miss S. A. E. Baily in 1867. Moved to Georgia in 1868 and then to Miller County Arkansas in 1877 where lived until Dec. 5th 1885 when he was accidentally killed by his intimate friend B. C. Morris, both members of the same Society, as follows: Bro. Sexton and Morris had taken stands for a dear Bro. Sexton left his stand and Bro. Morris not being apprised of it, shot at the deer and hit Sexton with two shot, (Buck shot) taking effect above the right eye. He spoke but few words and died in about three hours, after he was shot. No blame attaches to Bro. Morris. Thus another good and true man has fallen. I have been very intimate with him during the past two years, and I don't think I ever knew a better man. Oh how we shall miss him in the church. He was truly a servant of God, loved the church and his pastor; and was loved and respected by all who knew him as a kind and loving husband and father, and an humble follower of the Lord Jesus Christ. He is gone but we sorrow not as those without hope. The Judge of all the earth will do right. He leaves a wife and six children to mourn, but their loss is his eternal gain. Weep not wife and children, for you are well assured that your husband and father awaits you on the Blissful Shore.

His funeral was preached by Rev. J. C. Tison, (while we were at Conference) to a large and weeping congregation.

JOHN B. THOMAS.

CAMPBELL.—M. H. Campbell quietly fell on sleep at 9 A. M. Jan. 11, 1886. He was born in Obion County Tenn., in 1855 and died at the age of twenty-nine. At the age of seventeen he professed religion and soon afterward joined the M. E. C. South.

So faithful was he to his church that he was elected steward, which office he filled, with delight, until wasting sickness caused him to retire from active service. In June 1885, in company with his devoted wife, he came to Arkansas, in search of health and stopped in Springdale, Washington County, where he lingered until: "The weary wheel of life stood still at last." It was my privilege to visit him often in his last days; and on one occasion after reading appropriate scripture I preached him a short sermon on afflictions and used Jas. 5: 10 as a basis. I spoke of the afflictions of Job, and the apostles and concluded by showing that St. John was so afflicted: "For the word of God and the testimony of the Lord Jesus Christ," that he was banished to the Isle of Patmos, where the veil of futurity was removed and he was allowed to see that heaven was full of people who had come out of great tribulations (afflictions) We then sang and prayed and on arising from our knees we found him shedding tears of gratitude and clapping his hands in token that God was pressing his afflictions into divine service and making them a part of the general "working for good to him." He bore his cross well and has been heard to say: "I hunger for prayer and song." His obsequies was attended to by the writer in presence of a large number of friends.

Quietly his remains lie in Springdale cemetery to await the unfolding glories of the resurrection morn. Weep not sister Campbell but watch and pray and by and bye the Master will call us all home. "Where we'll meet with many a loved one, torn, on earth, from our embrace; there we'll meet with Christ our Savior, and behold him face to face."

BENJ. C. MATTHEWS.
Jan. 19th 1886.

CARTER.—Robert W. Carter was born in Panola Co., Miss., April 22, 1838, was married to Miss Charlotte Ward February 1 1859, and moved to Arkansas in 1860. He professed religion 1872, at Gum Spring, White Co., Arkansas and joined the M. E. Church South, in which he lived a useful and consistent member until his death which occurred November 1 1885. Brother

Carter was modest and unassuming in his deportment. He was a man, not so much of words as of deeds, as a citizen he was quiet and unobtrusive, yet liberal enterprising and magnanimous. He was a loving husband and a devoted Christian. His membership in the church was not merely nominal and professional, but it was real and fruitful. He was not spasmodic and vacillating, but he was steadfast, unmovable always abounding in the work of the Lord, knowing that his labor was not in vain in the Lord.

His disease was consumption; he suffered long and much, but he bore it with patience and Christian resignation, and when the last struggle came it found him an unconquerable hero, strong in the Lord and in the power of his might. Faith triumphed; his end was peace. He leaves a wife and seven children. Five children preceded him. May God bless the dear ones left behind.

J. M. TALKINGTON.

BOCAGE.—Julia B. Bocage, daughter of M. L. and S. A. Brown, was born October 13 1856; near Albany Ga; removed to Arkansas while young and married E. M. Bocage December 31, 1877 in Pine Bluff Arkansas. Sister Bocage was early taught the importance of religion, and fully embraced her Savior in her thirteenth year and joined the M. E. Church South in which she lived until after her marriage to Mr. Bocage; he having been raised in the Episcopal Church, and died December 19 1885. Her love for him impelled her and she joined the church of his choice in which she lived an honored and faithful member until death came and severed the ties that bound her to the church below, and united her to the church above. In the last battle with man's great foe she was a conqueror, for her faith was strong and firm. As a wife no woman was more devoted and fully alive to the comfort of her husband. As a child she was fond and obedient, as a friend she was loved by all. Let us meet over there.

JOHN F. CARR.

HARDMAN.—Sister D. W. Hardman was born March 1815 in Jasper Co., Georgia, and died in Dallas County, Arkansas July 10, 1885. She professed religion in early life and joined the M. E. Church and was a consistent member until the Master said it is enough come up higher. She united with the southern division of the church when divided. She was married to B. J. Hardman October 10 1833, and moved to Arkansas in 1849 and settled in Dallas County. Her husband preceded her to the glory land 13 years so she has come to join him with other members of the family. She leaves three children on earth to mourn her absence; two sons and one daughter. Dear friends do not weep as those who have no hope although she cannot come to you by the grace of God you can go to her and ever be with the Lord. Therefore let us press onward and look upward.

A. TURRENTINE.

CUPP.—Mary A. Cupp, (nee Roberson) wife of E. F. Cupp, was born September 25 1861, and departed this life November 3, 1885. She professed religion at Stony Point, Arkansas several years ago, and united with the M. E. Church South and lived in the pines of said church until she entered the church triumphant. A short time before her death, she told her husband that she would soon die, and asked him to meet her in heaven. He promised her that he would do so, and he kept that promise. A short time after her death and burial he resolved to go to her grave and kneel and pray until he obtained the blessing of peace and pardon. But before he reached the grave God blessed his soul, and now, he is on his way to meet her in heaven. It was the privilege of the writer to receive the bereaved husband, and his mother into the church, the first Sunday in January, and the ordinance of Christian baptism was administered to little Pearly May, his daughter. Parent and child received baptism at the same service. Sister Cupp was a loving and devoted wife, and a consistent member of the church. May the Lord sustain bereaved friends, and may they meet her in heaven.

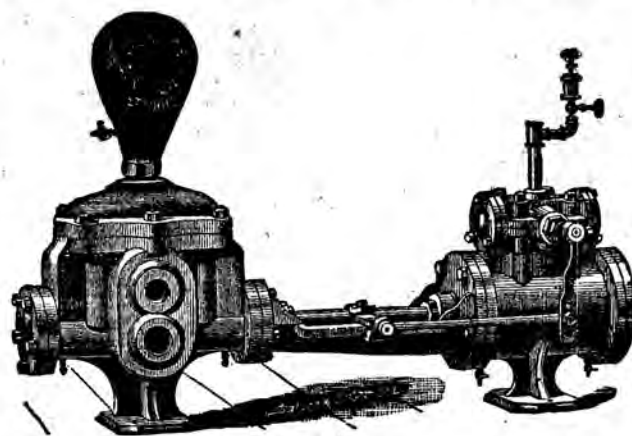
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